

RELIGIOUS INFORMER.

[Vol. I.] SATURDAY, NOVEMBER 20, 1819. [No. 10.]

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FOR THE RELIGIOUS INFORMER.

General meeting in Brutus, N. Y.

ASSEMBLED according to previous appointment, on Saturday the 2d inst. in Brutus Cayuga Co. N. Y. a large number of Elders, together with many unordained preachers and brethren, from various parts, the meeting commenced by songs of praise and prayer to God succeeded by some exhortation. After which a discourse was delivered by Elder John Cheney of Ohio, from 2d Timothy ii. 15. *Study to shew thyself approved unto God &c.* In which the necessity of studying, and striving to please God, and to be approved of him, more than to be approved of man, and to show the same to all beholders, was shown and enjoyed from scripture and reason, on preachers & all the saints. After some other remarks on the subject, retired for 30 minutes.

In the afternoon Eld. James Wilson preached from, Acts. xi. 25. *Who when he come, and had seen the grace of God, was glad and exhorted them all that with purpose of heart they would cleave unto the Lord.* He 1st spoke of the glory of God, 2d, Shewed what it is to see the grace of God, 3d, Shewed the propriety of exhorting the disciples to cleave unto the Lord. This discourse from an aged servant of Christ was interesting; being solemn, quickening, edifying, spiritual and with tears. Next Eld. John Ross Spake from Eph. iii. 8. *Unto me, who am less than the least of all saints is this grace given &c.* 1st. The author of the text was noticed, and why he considered himself less than the least of all saints, 2d The grace given to those who preach the gospel, 3d The unsearchable riches of Christ. The riches of Christ at this time exhibited, were calculated to encourage the possessors of a part thereof to hold fast, and press toward the remainder, and stimulate the worldling to seek durable riches, after some spiritual exhortation, the meeting was adjourned till the next morning at 9 o'clock.

First day spent till 10 o'clock in prayer meeting, then repaired to a grove, where preperation had been made for the preachers and assembly.

Eld. Jabez King 1st Spake from John iv, 10. *If thou hadst known the gift of God, &c.* He 1st noticed the gift of God, 2d The ignorance of the world respecting that gift. 3d The propriety of asking for the water of life. The doctrine dropped like the rain, and had a good effect. Next Eld. Joseph Badger preached from Hebrews iii. 3. 4. *His glory covered the heavens &c.* He 1st noticed the character of God, 2d The heavens, 3d God's glory which covered the heavens, 4th The earth's being full of his praise, 5th God's brightness, and its being as the light. 6th God's hand, 7th The horns coming out of his hand, 8th That in them was the hiding of his power. Much good instruction was given and received with open hearts.

After a short intermission Br. William Gillmore from Ohio, preached from, Judges, iii. 20, Isa. xxxviii. 1, Amos iv, 12. Isa. lv. 7. *I have a message from God unto thee, prepare to meet thy God. Let the wicked forsake his way.* He noticed 1st A gospel messenger, 2d His message, which is, 1st That men should die and not live. 2d because of this there is a necessity that they should forsake their evil ways, and thus prepare to meet their God. The subject was solemn and we trust not without effect. After some important exhortations Elder Jonathan S. Thompson, preached the last discourse on the stand from 1st Cor. ix. 16. *Woe is unto me if I preach not the gospel.* 1st He noticed the gospel. 2d the call, character, & qualifications of a preacher of it. The preachers and brethren received each a portion, all were solemn, and manifested that they felt the importance of the things spoken. After singing and prayer the numerous concourse dispersed, and the brethren separated to preach Christ in the evening in different places. Monday morning met in conference, which continued till wednesday noon, very satisfying and profitable. The Elders then went their different ways, preaching Christ as they went,

ELIJAH SHAW. Jr.

Thursday, the 2d of December next, is appointed as a day of Thanksgiving, in New-Hampshire, Massachusetts and Conn.

Copy of a letter to the Editor—dated,

Smithfield, R. I. Oct. 2d. 1819.

Dear Brother in Christ,

As religious intelligence is ever gratifying to the lovers of CHRIST, I would according to your request, write you a few lines. After I left the yearly meeting, I visited Weathersfield, my native place; I attended some meetings there, and I think not in vain. On July 5th I preached at Claremont, and it was a solemn day. Monday in company with Eld. Quimby, I sat out for this place: the 7th of July reached Burrilville, where I met a loving company of brethren—the first monthly meeting which I attended, rising of thirty spoke and they all seemed to crown Jesus Lord of all. I have been labouring in these regions ever since; and here is a glorious prospect of a great reformation in a number of towns.

In Providence I have laboured some, and week before last, 4 were baptized. Some in that town have been really converted to God and mean to be free. The prospect is great throughout these regions, meeting houses are open in every direction, and multitudes to hear. O Lord increase the work is my prayer.

CLARRISSA H. DANFORTH.

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FROM THE CHRISTIAN HERALD.

An important subject hinted at.

NOTHING can be more certain than that it is the duty of those who are taught in “holy things to be ready to every and work in communicating to the necessities of him that teacheth. This subject is now agitating the minds of many of our brethren, and I doubt not but that a co-operation of sentiment will pervade the whole body when the subject shall be viewed in its true light.

When we look around and see the “fields all white ready to the harvest,” we are ready to say where are the laborers; they are few, and on this account those whose duty it is, should ever be ready to afford them such assistance as would enable them to bestow as much of their time, as their duty requires, to labour in the gospel field. But owing to the inattention and neglect which this subject has received the faithful laborers find other duties also, desolving upon them, (I allude to those who have families.) While they feel the force and power of the great commission to “preach the word,” they also feel the effect of this important sentence, “He that

provideth not for his own house hath denied the faith," &c. Here they are often brought into a strait, & that which ought to be borne by the many which would be light has to be borne by a few and becomes a burden, or a hindrance to the performance of their great work,

From the backwardness of the preachers in urging the necessity of attending to these things, an indifference has naturally been experienced by those who ought to have been stimulated to action, and who no doubt would have been forward in their duty, had any thing been proposed to ameliorate the present evil. But it is not to late, let each church begin to build upon the wall over against them, and the breach will soon be repaired.

Should the principal part of the members in each of the churches form themselves into Societies for the propagation of the gospel, and each member devote some trifling stated amount, weekly, to this important object, I think the evil, of which we complain would at once be remedied. And who could wish to be deprived of the privilege of casting in his mite when consequences so pleasing and important would be the result—Let us rise as a body, and be workers together with God, and while he has called faithful men as laborers in his cause, let his people clear the way before them, and never suffer the cries of their distress to enter the ears of the Lord of Sabaoth as a witness against his people. Should the subject meet with the attention it deserves, the destitute places could be supplied by many who are now confined at home, & the famine for the word, which many places are experiencing would be superceded by good seasons; and they would be led to say how beautiful upon the mountains are the feet of him that bringeth good tidings,

Then, may we look for a blessing generally, on the churches, when we are willing to honor God, with our substance, as well as with our lips.

TAKE NOTICE.

It is thought most advisable at the end of 6 months, which will be in July next, to publish the Informer in monthly numbers of 16 octavo pages each, and stitched; which will make a saving of one half the postage, and being stitched will better preserve them.

The liberal patronage that the Informer has received, has induced the Editor to deliver it to subscribers at the small sum of 60 Cents per annum, payable at the end of the year, (exclusive of postage :) or 50, if paid in six months from the time of subscribing.

The low price of the Informer, it is hoped, will induce the friends of religion to forward their names as subscribers for the work; especially such as believe in the doctrine of free salvation. Should any object to the above, and advise a better plan, it will be taken into consideration; if not, it is presumed all are satisfied.

N. B. Several new subscribers of late, have wished to commence with the first numbers, and have written for them to be forwarded. When I began to publish I expected I had printed as many as would be called for in that way; but I am entirely destitute of several back numbers; therefore am unable to supply the request. At the commencement of the new series in January next, I intend to publish a large surplus, that I can be able to supply all the requests after that time.

EDITOR.

CHRISTIAN LIBERALITY.

"And John answered him, saying, master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followed not us.—But Jesus said, forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."—Mark ix. 38—40.

IT is not difficult to discern, in this short piece of sacred history, the too illiberal disposition which frequently actuates professors of religion, and the more catholic spirit of the divine teacher. Nor is it difficult to perceive that we are liable to suppose, erroneously, that our illiberality recommends us to Christ. It seems that John gave the account of their having forbade one to cast out devils in the name of Jesus, to his master with the expectation of receiving his approbation therefor, because he followed not Christ and his disciples. The disciples thought it of more consequence for men to associate with them than even to do the miraculous works which Jesus himself did.

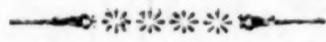
This is a mistake which many make in the present day. If

men will follow them by joining themselves to their denomination and walking with them in the visible church, it is a higher and more acceptable attainment than the practice of the christian virtues, if they conform not to outward ceremonies & denomination.

But our Saviours reply should teach us liberality. If devils are cast out in the name of Jesus, if the good work of making men better is promoted, if the virtues of the religion of the Saviour are practised, let us not refuse our cordial approbation, merely because men do not see cause to attach themselves to our particular way. And as Jesus owned the man who cast out devils in his name to be on his part, though he did not follow him, we may safely own and acknowledge all who do the works of Christ, whether they follow us, or not.

One thing more is worthy of special notice. We see, in the scripture under consideration, that the *imperfect* disciples were more jealous of the wrongs of men than he who was *perfect*. Perfection of wisdom and goodness knows how to allow for human imperfection, but those who have failings of their own, are to apt to be intolerant towards the imperfections of others.

Magazine.



CYNTHIA AND AMELIA.

Sweet was the time when I first felt the power of my Saviour's sanctifying grace, said Cynthia to Amelia, as they were engaged in friendly converse; and sweet to my soul have been its visits since. The world has now lost its charms; it ceases to captivate my affections;—my soul feels joy of a kind superior to that which it can communicate. A source of pleasure I have found, whence streames of enjoyment flow, of which I may drink my fill. Dear Amelia, I once thought as you do, that no satisfaction surpassed that derived from the pleasure of life. No one had a higher relish for these pleasures—No one pursued them with greater avidity, or, perhaps, enjoyed, in greater perfection, that happiness which they can afford. But they satisfy not they are fleeting:—as the dew of the morning passes away before the effulgent beams of the sun, of Righteousness, which shine upon my soul. But my eye, dear Amelia, oft drops the tear, when my mind reflects on

the time misspent in their pursuit ;—my heart sometimes reproaches me ;—my guilt oft stares me in the face, because of neglecting my dear, my kind Redeemer. But I trust he has forgiven me ;—I trust his mercy has triumphed over my obstinacy and given me a title to eternal life. Oh! shall I tell how he met me? How great his mercy? In the midst of gay circles ;—fluttering in the ball-room ;—in the midst of riches, cheerful prospects and delights, how often did my conscience reproach me! How often did he warn me! Then unhappy and miserable, I sighed for the lonely cot of the peasant, or the solitary place,—a retreat from these gaieties. These things, thought I, will not bear the pure eyes of the Judge of all.

If I should then plead my youth, my lively disposition and the consequent temptations to which I am peculiarly exposed, they will not answer. Strict justice is his attribute, The soul that sinneth it shall die; but those that believe in Christ shall be saved. Can I then be saved thought I? I am a most grievous sinner—condemned by the law—

“Thy wrath lies heavy on my soul,
And waves of sorrow o'er me roll.”

I said to God, if thou canst, be gracious still!—I leave my vain course,—my companions,—my worldly hopes,—peradventure said I, the Lord will be gracious ;—I was cast out in the open field ;—exposed to destruction; ready to perish ;—but the Lord, and the Lord alone, took me up. The time of his passing was a time of love, For his mercy's sake he saved me— he poured the balm of consolation into my wounds ;—he bound them up—he mollified them with ointment. My heart rejoiced in his goodness; and he enabled me to give him all the glory. With joy I attended to his ordinances, which before I esteemed fit only for the enthusiastic and superstitious. These, dear Amelia, of which perhaps you form the same idea that I did, are sweet to my soul, as a means of drawing near to God. Oh! how much to be praised above those worldly schemes of pleasure which I once esteemed! And now with complacency I look forward to death, judgment and eternity. These things strike no dread to my mind, but often are the subjects of joy and rejoicing.

To be continued.

DIED.—In this Town, Miss Betsy Proctor, aged, 66,
At Northampton, Ms, Caleb Strong, late Gov. of Ms, aged, 74.

POETRY.

HAPPY CHRISTIAN.

1 **H**OW joyful how thankful how happy I feel;
H And yet I want more love, yes, more love & zeal;
 I want my love perfect, I want my love pure,
 That I can with patience all things well endure.

2 I want to feel little, more meek and more mild,
 More like the blest Saviour, and more like a child;
 More humble more thankful, more lowly in mind,
 More watchful more pray'rful more loving and kind.

3 In duty enduring, in Jesus believe,
 Forgiving if any my spirit should grieve;
 Rememb'ring at all times to watch & to pray;
 To set out anew and begin ev'ry day.

4 Come love and sweet union, for thee I do call,
 I want to have more love, I want to love all,
 Come love & sweet union, come hasten to me,
 And fill up my vessel, full as it can be.

5 Come brethren and sisters, come aged and youth,
 And all who are willing to walk in the truth,
 Come fill up your vessels with union and love,
 And on the blest journey we'll joyfully move.

FREE WILL.

Sinesius said to those employed to consecrate him,—I must acquaint you that I will neither deceive nor force the conscience of any man. I will allow every man peaceably to retain his opinion; and I will adhere to mine. I will not teach any thing I do not believe. If you will consecrate me on these conditions, I consent; if not I renounce the bishopric. *Pat.*

THE POST OFFICE.

If people, who receive letters at the Post-Office, would pay for them at the time they receive them, they would much oblige their friend. Considerable is now due for letters that were received at this Office more than 3 years ago, and it is feared that some gentlemen have forgotten that they have been favoured with a letter on credit.

Should any letter hereafter be charged—if it is not paid within 3 months, one cent a month, in addition to the postage, will be requested on each letter for every month's neglect. *E. Chase, P. M.*